

GURDWARE GURDHAM

JINHA TON PANTH NU VICHHODIA GIA

GURDWARA JANAM ASTHAN SRI GURU NANAK DEV JI



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

GURDWARAI LAI BHAWNI

The Dharam Parchar Committee, (SGPC) Amritsar had brought out a book on the religio-historical background of the Sikh Shrines in Pakistan entitled 'GURDWARE GURDHAM JINHA TON PANTH NU VICHHODIA GIA in Punjabi Language.

The book, studded with the specially taken beautiful colour photographs, contains a well-knit brief history of the Sikh shrines in Pakistan. To my pleasure, the book earned all admiration of the pilgrims and readers. Inspired by the fame and popularity of the book and the persistent demand of the readers, Dharam Parchar Committee had to decide to publish it in English & Urdu simultaneously.

I feel privileged while presenting the English version of the book and hope that it would go a long way to provide historical background of the Sikh shrines to those who do not know Punjabi but are curious to learn about these shrines.

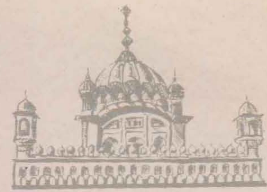
Humble servant to the Guru Panth,
GURCHARAN SINGH TOHRA
President,
Shiromani Gurdwara Parbandhak Commitee,
Sri Amritsar.

REALISATION OF A DREAM

The Sikhs, while praying to Akal Purkh, besides saluting and bowing to the martyrs, who made innumerable sacrifices to maintain the sanctity of the holy Sikh Shrines, pray for the unobstructed and unchecked 'Darshan-Deedare' and 'Sewa Sambhal' of the Sikh Shrines in Pakistan including Gurdwara Nanakana Sahib & others from which the Khalsa Panth has been separated. The Sikh Gurdwaras are not merely a places of worship but they are kitchen for the hungry, shelter for the homeless, respite place for the listless, dispensary for the sick, school for the learners and above all source of solace & peace.

Jathedar Gurcharan Singh Tohra has often been stressing that the comming generations would not even know the names of shrines, from which the Khalsa Panth was separated & wanted to give a book on these shrines. This book, indeed, is a realisation of his as well as Late Principal Satbir Singh's dreams.

MANJIT SINGH CALCUTTA
Secretary,
Shiromani Gurdwara Parbandhak Committee,
Sri Amritsar.



NANAKANA SAHIB

(Gurdwara Birth place of Guru Nanak Dev Ji)

Nanakana Sahib is a holy place where the founder of Sikh religion, the dispeller of darkness, the most enlightened global Guru, Guru Nanak Dev Ji was born early in the morning to Mata Tripta Ji and Mehta Kalu Ji on 15th April,1469 *(Baisakh sudi 3, Samwat 1526)*.

(Gurdwara Janam Asthan Sri Guru Nanak Dev Ji; the huge Darshani Deorhi. A unique example of Sikh architecture).

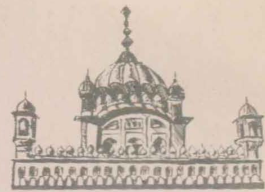
Bhai Gurdas in his *Var* (*Var* 1/27) has equated this event with the sun that lights up the earth after a dark night:

Jeeu Kar suraj nikaleya, taare chhipe andher paloa . (*Var* 1/27)



(Main Gate of Darshani Deorhi).

According to *Puratan Janam Sakhi*, the trees starting dripping juice, many a pauper became rich, the diseased were blessed with health. The earth heaved a sigh of relief.



According to *Janam Sakhis*, when Daulta Dai, the maid-nurse was offered money, she refused it on the plea that she had already been rewarded by the very glimpse of the holy baby. Guru Nanak gave his first message that he belonged to God and would exert the people to worship His Name. Bhai Nand Lal Ji has well said that Guru Nank was asked by the Almighty to turn the face of humanity towards Him.

The township of Nanakana Sahib was earlier known as Raipur and later on as Rai-Bhoi-di-Talwandi but after the birth of Guru Nanak, it began to be known as Nankiana/ Nanakana Sahib. It is situated at a distance of 48 miles on the west from Lahore.



(New building of Diwan Hall adjacent to Gurdwara Janam Asthan Sri Nanakana Sahib).

Gurn Nanak Dev Ji passed his whole childhood and young age in Nanakana Sahib. At the age of nine, when Pandit Hardyal asked the boy Nanak to put on *Janeo*, he refused to have the thread that discriminated amongst mankind. The *Janeo* which was made of silk for a *brahmin*, of cotton for a *Khatri*, of wool for a *Vaish* and which was strictly abondoned for a *Shudara*. And again which is three-fold for a *brahmin*, two-fold for a *Khatri* and only one-fold for a *Vaish*. He asked the *Pandit* if he had the thread made of compassion the cotton, contentment the yarn, continence the knot and purity the twist, he was ready to wear it. The *Pandit* was dumb-founded :

Daeya kapah santokh soot jatu gandhi sat watt.
Eihu janeo jeea ka hai ta pande ghatt. (p.471)

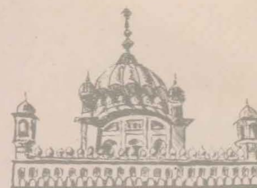


(Newly built Diwan Hall Gurdwara Janam Asthan, Nanakana Sahib).

When he joined a school at Nanakana Sahib, the Guru is said to have written the fundamentals of education on the wooden *takhti* provided to him. He enlightened the people when he wrote simply the first alphabet of Persian script '*alaf*' and conveyed the message of unity of Godhood.

Guru Nanak Dev got married on 21st May, 1487 to Bibi Sulakhani, daughter of Mulchand *Khatri* of Batala. It was at Nanakana Sahib that he met Bhai Mardana, who was his life long companion for 47 years, listening and singing Guru's gospel. According to the Sikh history, Guru Nanak at the age of 22 years, in 1491 A.D. went into silence for days together. He did not eat a single morsel and utter a single word.

His father Kalu Ji sent for a local physicin/*vaid* . The *vaid* found nothing wrong with the young Nanak and found himself in a quandary as to what to



tell his father because Nanak was absolutely healthy. Guru Nanak said, "I have no physical ailment. Thou, the simple physician, knows not the pangs arising from the heart" :

Bhola vaid na jaaneie karak Kaleje maah. (P.1279).

Guru Nanak Dev Ji stayed at his birthplace uptil 35 years of age and hereafter went to Sultanpur.

For a long time, this place remained in normal form. In A.D. 1613 (*Samwat*1670), Guru Hargobind visited the birthplace of Guru Nanak and entrusted the responsibility of looking after this place to Almast, an ardent disciple of Baba Sri Chand. Since then *Udasis*, (the followers of Guru Nanak's son) looked after this place for a long time.



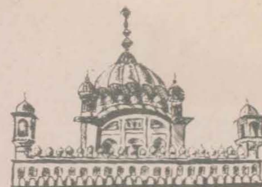
(Historical Jand, the symbol of truth and martyrdom).

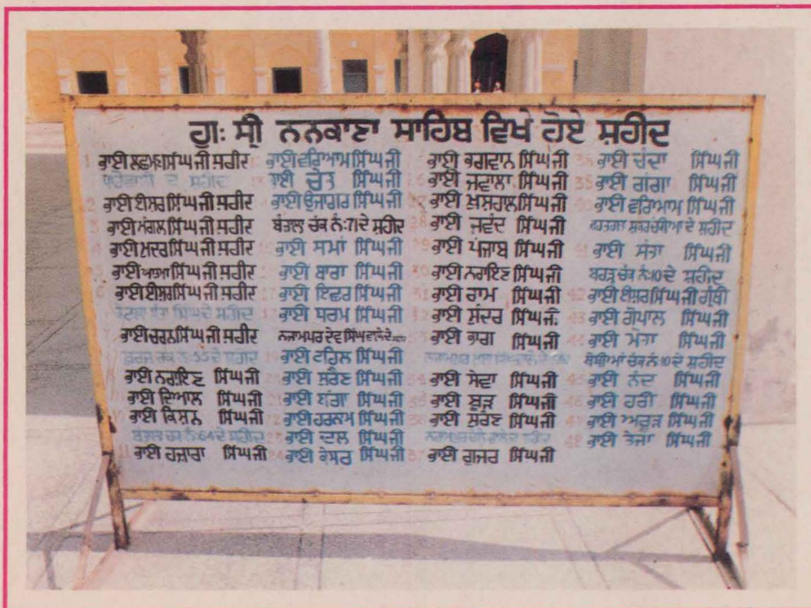
Maharaja Ranjit Singh got a magnificent building built

there and at the behest of Baba Sahib Singh, the Maharaja gave 700 acres as religious endowment to this holy shrine but the *Udasis* continued to maintain the place. They had the charge of this place during the times full of stress and strife for the Sikhs. But with the passage of time, in early 20th century, these *Udasis Mahants* began to treat this revenue free *jagir* as their personal property and indulged in erotic and luxorious life. To get these historical Gurdwaras from the hands of these apostates the *Gurdwara Prabandh Sudhar* Movement was started. One peaceful *Jatha* that entered Gurdwara *Janam Asthan* was mercilessly hacked by the mercenaries of Mahant Narain Dass. Even the holy *Sri Guru Granth Sahib* was made target of their bullets. Many a people belonging to this *jatha* were tied



(Main entrance of the Sarai (Inn) Gurdwara, Janam Asthan, Nanakana Sahib).





to the *Jand* and burnt alive. The Martyred half-burnt bodies were thrown into the well.

This incident gave such an impetus to the Gurdwara Reform Movement that the *Mahants* had to handover the shrines to the *Sikh Sangats.* The magnificent building of this Gurdwara alongwith the beautiful gardens, enthrals the onlookers and devotees. There is a big *sarovar* and a spacious inn which provides accomodation to the pilgrims. The historical *Jand* and the well are still existing, telling the tale of atrocities perpetuated by Mahant Narain Dass on simple-hearted and peace-loving Sikhs. According to Bhai Kahn Singh Nabha, the author of *Gurshabd Ratnakar Mahan Kosh,* this shrine had 18 thousand acres of land attached to it and a cash endowment of Rs. nine thousand eight hundred and ninety two also.

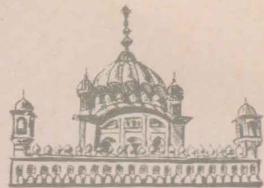
By the partition of the Indian sub-continent, the Sikhs not only lost many lives, wealth etc., but also their most loved and revered shrines which went

to the other side of the border. After this partition, a mention of Nanakana Sahib Gurdwara in the daily *ardasa* or prayer has become a regular feature. These Sikh shrines in Pakistan are managed by a *Waqf* Board and every year, Sikh *Jathas* visit these shrines on four differnt occasions.

At present there are 25-30 Sikh families residing in Nanakana Sahib and as a result of this, daily service is performed and *bani* is recited. Bhai Partap Singh is functioning as the *Granthi*. At the occasion of Guru Nanak's anniver-



sary, about three thousands Sikh devotees from India visit Nanakana Sahib. Sikhs from all over the world come there too.





(Gurdwara Bal Lilah Sahib and the Sarovar,telling the woeful tale of the times).

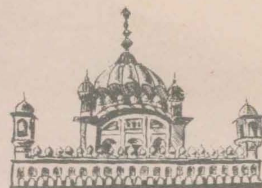
GURDWARA BAL LILAH NANAKANA SAHIB

Gurdwara Bal Lilah is situated 400 yards away from the holy shrine of *Janam Asthan*. The holy pond *Nanaksar* with this Gurdwara was got built by Rai Bular, the ruler of Talwandi. As is apparent from the name, this site is related with the wonderful adventures of the early childhood of the Guru. The Guru in his infancy, used to transport the enlightment of the *Nama* in the minds of his mates, while playing with them. The Gurdwara had formerly 120

acres of land and a little cash endowment also. Before the *Saka* of 1921, the arrangement of this Gurdwara was in the hands of the *Nirmala Singhs*. Besides Tirath Singh, the Mahant there were also 37 other *Patidaars*. The Gurdwara came under the *Panthic* management at the time of the *Gurdwara Sudhar* movement. This Gurdwara remained in the *Panthic* hands upto 1947, but after the Partition, the Pakistan *Waqf* Board has been serving the Gurdwara. The *Sarovar* adjacent to the Gurdwara is lying dried up and the Gurdwara is opened only at the time of visiting to it by the Sikhs. There is no arrangement of *Parkasha*. It is only the building which is safe and sound.



(Grand Building Gurdwara Bal Lilah Sahib).





(Gurdwara Patti Sahib).

GURDWARA PATTI SAHIB (NANKANA SAHIB)

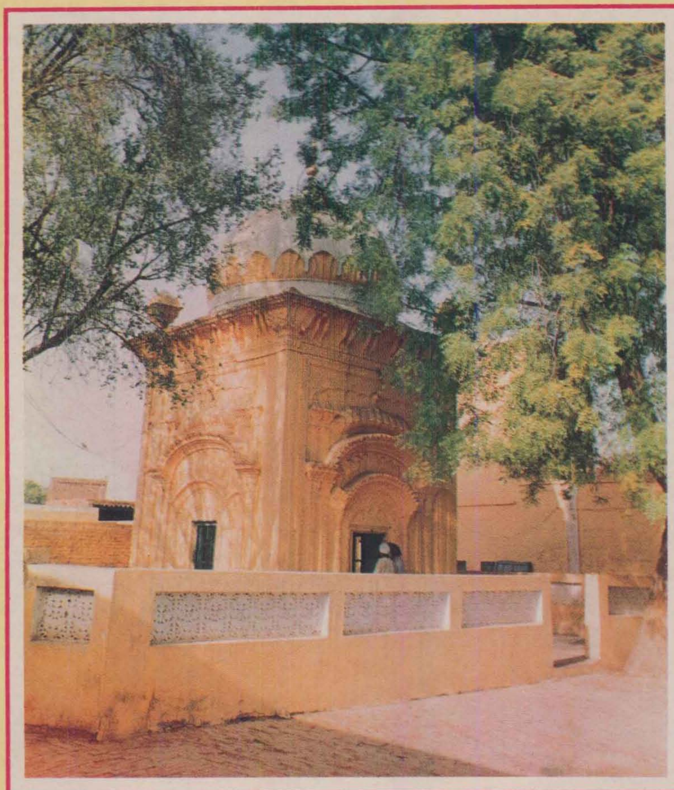
This Gurdwara is close to the Gurdwara Bal Lilah. At this site, Guru Nanak Dev Ji used to learn *Devnagri* . Later on, he was sent to Pandit Brij Lal for learning *Sanskrit*. At the age of 13, the Guru was sent to Maulvi Kutub-Ud-Din of Talwandi to learn *Persian*. But the wisdom and the spiritual enlightenment of Guru Nanak Dev urged all three of them to make obeiance before the Guru's clear expressions of truth and wisdom. Guru Nanak while criticising the prevalent education system, enlightened them with the actual purpose of learning. He gave new meanings to each and every word. The *Maulvis* and *Pandits* were quite ignorant about the mode of education. Guru Nanak was endowded with wisdom from the very childhood. His composition in *Sri*

Guru Granth Sahib known as *Patti* was written especially to remove the suspicions and doubts in the minds of the *Pandits*. The very first stanza of P*atti* hymn says: He who created all existence is the sole Lord of all. Those who serve Him are his devotees; fruitful is their coming into the world:

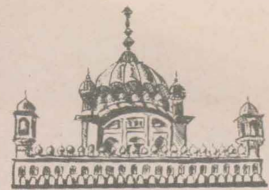
Sasei soi srisht jin saaji Sabhana sahib ek bhaeya..

Sevat rahe chit jin ka laagaa, Aaaya tin ka safal bhaeya. (p.432)

The place where education was imparted to Guru Nanak is known as Gurdwara Patti Sahib. This place is also called Gurdwara Maulvi Patti Sahib as the Guru learnt *Persian* from one Maulvi Kutub-ud-Din at this place. The Sikh residents of Nanakana Sahib have been organising a regular citation of *Sri Guru Granth Sahib* at this place for the last few years. The building of this Gurdwara is vast and is maintained well.



(Gurdwara Maulvi Patti Sahib).





(Darshani Deohri, Gurdwara Mall Ji Sahib).

GURDWARA MALL JI SAHIB NANAKANA SAHIB

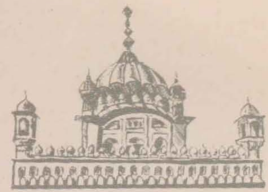
This holy place is associated with the childhood activities of Guru Nanak Dev Ji. One day while grazing the cattle, the Guru was taking rest under a shady tree. He went into trance. When the shadows were falling down, his divinely face happened to be covered with the sunshine. A big cobra spread its hood on the very face of the Guru for relieving him from the scorching heat. Rai Bular, the *hakam* of *Talwandi* saw this from a far off place. He got the impression that the child Guru was bitten by the snake. On approaching the place, where the Guru was lying, the snake snailed to its pit. The Guru was



(Gurdwara Mall Ji Sahib. A Masterpiece of Ancient Sikh Architecture).

awakened by the Rai Bular and he found him quite safe and sound. The Rai Bular, thus, came to realise the divine personality of the Guru and became his disciple from that very day. He made it clear to Mehta Kalu that he should not take the former as merely his son but a revered holy prophet. A grand building stands erected to this day at this historical site.

This place is presently situated amidst the thick population of *Nanakana Sahib*. After partition, unfortunately, *Sri Guru Granth Sahib* has not been ceremoniously opened. Anyhow a portrait of the Guru is placed at the sanctum sanctorum, where the piligrims pay a visit. A *vana* tree immortalises the historical place.

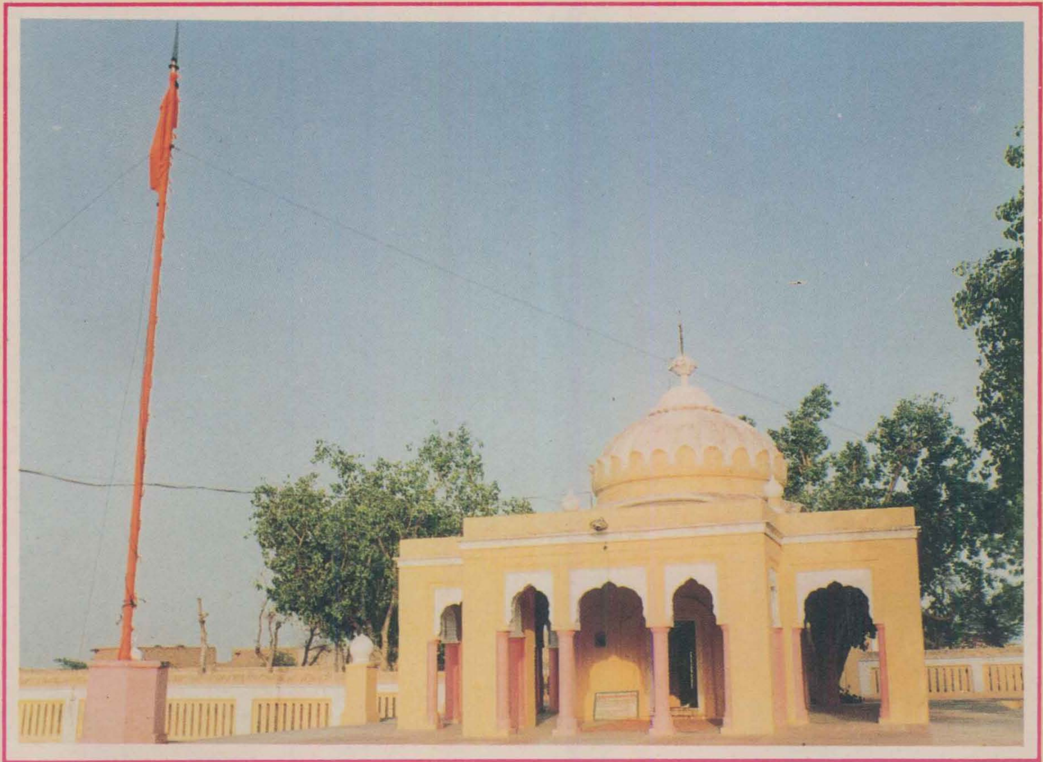




(Jand Gurdwara Mall Ji Sahib).

GURDWARA KIARA SAHIB NANAKANA SAHIB.

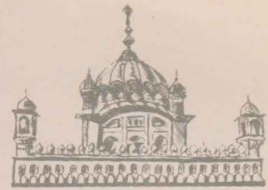
This Gurdwara is situated at a distance of one and a half kilometres from Gurdwara Janam Asthan. According to *Janam Sakhi*, when Guru Nanak was yet a young man, he was to graze cattle. While resting underneath a shady tree, Guru Nanak was immersed in thoughts and the cattle went astray in the fields of a farmer. On having seen this, the peasant got red with rage. The clamouring made by the peasant disturbed the Guru from his trance. On beholding the Guru, he got embarrassed and made a complaint to Rai Bular. The Guru drove the Cattle towards his house. On his return, the Guru just had



(Gurdwara Kiara Sahib, Nishan Sahib-the Symbol of Higher Spirits of Sikhi).

a kind look at the field which turned green. By watching this miracle, the Hindus and the Muslims revered the Guru. This Gurdwara is situated in that historical field. The building is large.

A boundry wall and a *sarovar* has been got built around the whole field. Before obtaining the management of this Gurdwara by the *Panth* in February 1921, a trio, consisting of Mahant Fauja Singh, Mahant Ujjagar Singh and Mahantani Inder Kaur, was managing the affairs of this Gurdwara. After the partition of 1947, this Gurdwara came under the Pakistan *Waqf* Board and is continuing as such. The holy tank stands dry and *Sri Guru Granth Sahib* is not opened ceremoniously.



GURDWARA TAMBU SAHIB NANAKANA SAHIB

A wild tree stands at this place. It is so old that its long branches touch the ground. It is a bit high at the centre. According to a Sikh legend, Guru Nanak rested for a while at this place, after returning from Chuharakana, performing the true business. The Guru had fed the hungry Sadhus with a sum of Rs. 20/- obtained from his father. On knowing this, Mehta Kalu first

(Gurdwara Tambu Sahib standing amidst greenry).

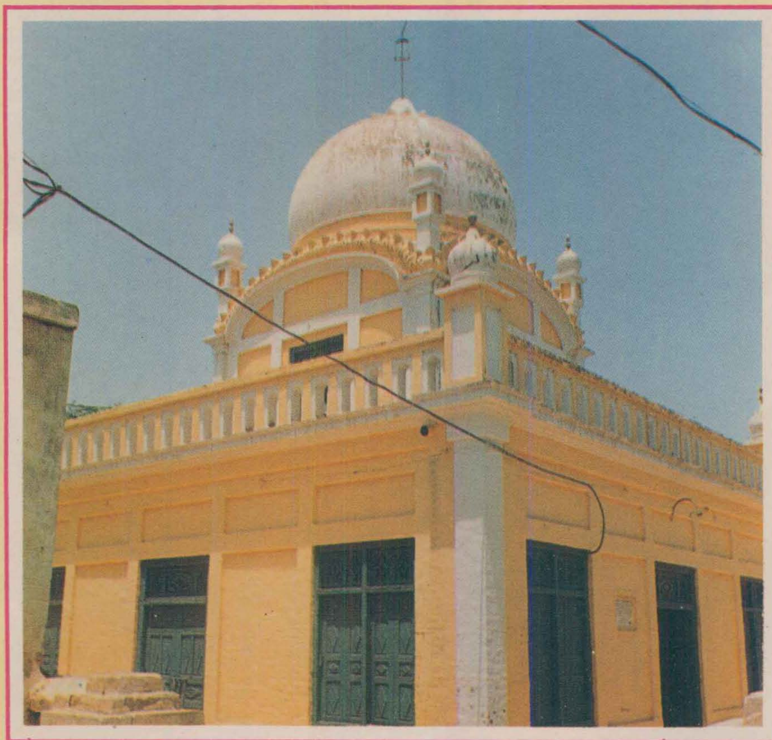
felt annoyed with his son and afterwards brought him home.

On admonishing the son, the father received a reply that he had spent his money in the true business. On hearing of this incident, Rai Bular pleaded

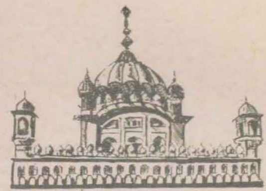
before Mehta Kalu by saying "Patwari Ji ! Lest you chide the boy, let me make it clear to you that the whole City is blessed by his grace and presence." This shrine is situated at a distance of one kilometre from Gurdwara Janam Asthan. Pilgrims feel it their proud privilege to pay their homage.

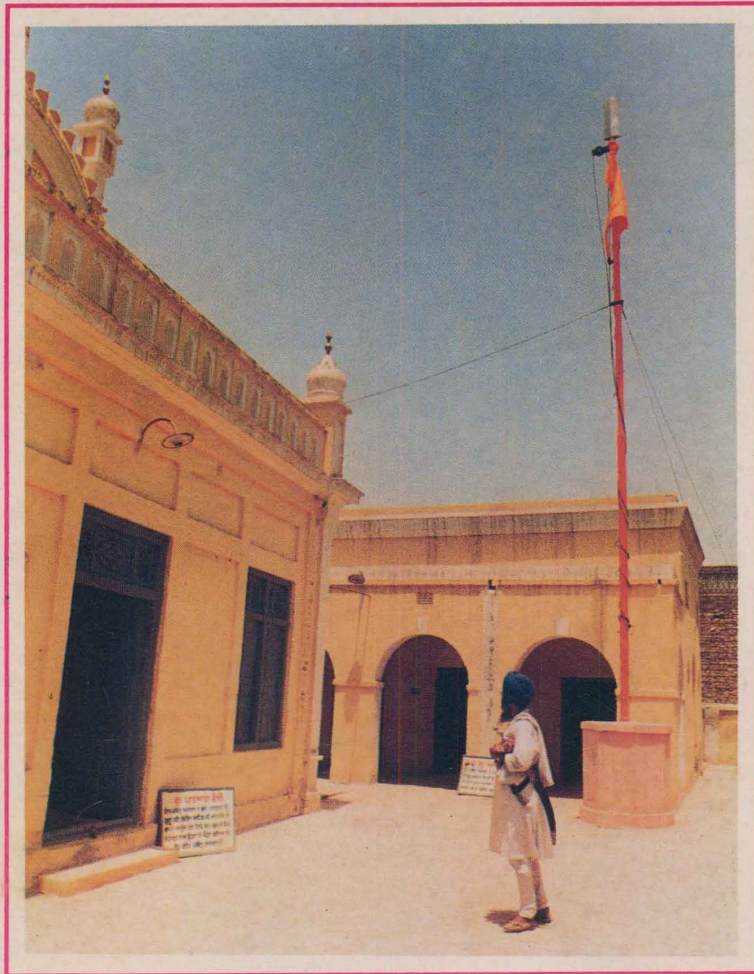
GURDWARA GURU HARGOBIND SAHIB NANAKANA SAHIB

Guru Hargobind Ji also sanctified Gurdwara Nanakana Sahib in 1613 A.D. (*Samwat* 1670) with his visit, after returning from Kashmir. The Guru deputed one Almast, a disciple of Baba Sri Chand, to render care and service to the Gurdwara.



(Gurdwara Sri Guru Hargobind Sahib, Nanakana Sahib).





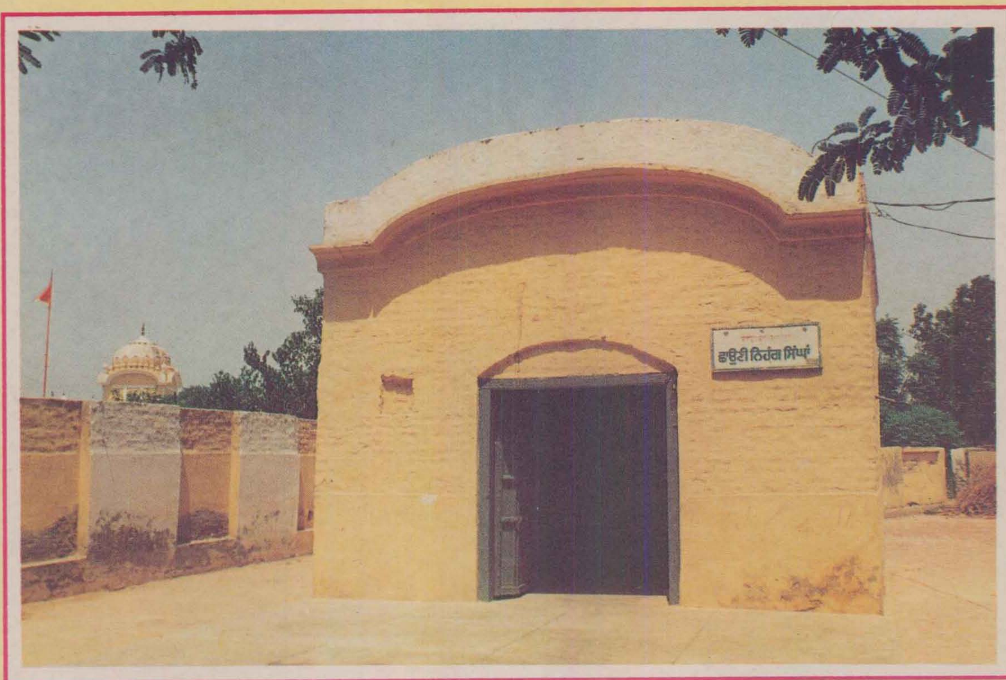
(Gurdwara Sri Guru Arjan Dev ji, Nanakana Sahib).

The Guru had brought Almast along with him from Kashmir during his journey. A Gurdwara stands erected at the place where the Guru rested for three days. It is situated in the close vicinity of Gurdwara Tambu Sahib. The Guru paid a holy visit to this place in June (*Namani Akadashi*). Since then a

festival was held on that day but afterwards it was held simultaneously on Guru Nanak Dev Ji's birthday. There is another Gurdwara adjoining this place, where Guru Arjan Dev, the great martyr, paid a holy visit. The building is quite safe but no daily congregation is held.

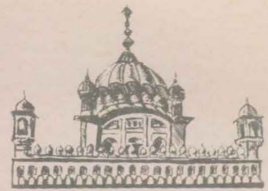
GURDWARA NIHANG SINGHAN NANAKANA SAHIB

This Gurdwara is situated in between Gurdwara Tambu Sahib and Gurdwara Guru Hargobind Sahib.



(Gurdwara Chhauni Nihang Singhan, Nanakana Sahib).

No historical evidence is forthcoming in connection with this Gurdwara. The Gurdwara is safe but no ceremony is held here.



GURDWARA SACHCHA SAUDA CHUHARKANA

This holy place is situated at a distance of 37 miles from Lahore on the Lahore-Lyallpur Railway Line. Guru Nanak was sent by Mehta Kalu with a sum of Rs.20/-to teach him the know-how of the business. On the way to his destination, the Guru happened to meet certain *sadhus* who seemed to be

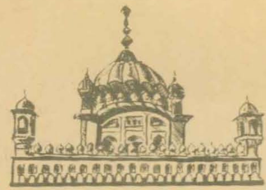
(Darshani Deorhi Gurdwara Sachcha Sauda, Chuharkana).



(Gurdwara Sachcha Sauda Chuharakana).

hungry. The Guru responded well to the occasion and got prepared a *langar* for the *sadhus*. Mehta Kalu felt annoyed. Where Guru Nanak Ji fed the *sadhus*, now stands a magnificent Gurdwara that was built by Maharaja Ranjit Singh, on the pattern of a fortress. The building of the Gurdwara is very beautiful.

The very impression of the Darshani Deorhi attracts the congregations. In the beginning, the service of the Gurdwara was in the hands of *Udasis*. The management came under the *Panthic* administration after the Gurdwara Reform Movement. After the partition of the country; the Gurdwara remained closed for the congregations, but on the occasion of *the Baisakhi* in April 1993, the *sangats* were allowed to pay homage to the Gurdwara.



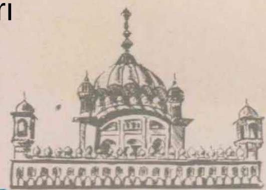
(Prakash Asthan Gurdwara Sachcha Sauda, Chuharkana).



(Mazar Baba Wali Qandhari).

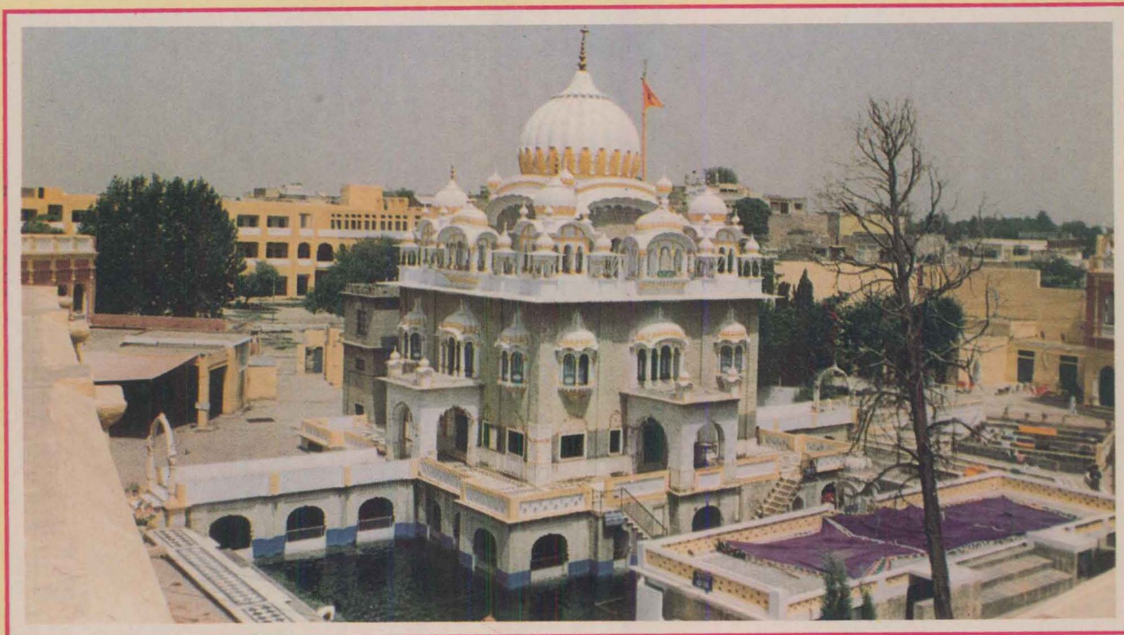


(Gurdwara Panja Sahib, an exquisite specimen of Sikh Art and Architecture).



GURDWARA PANJA SAHIB HASAN ABDAL

Hasan Abdal is an ancient city situated at a distance of 45 kilometres from Rawalpindi to the west side of the mountain. It is hilly area. A few places have natural fountains. Saintly persons usually take their abode there. *Wali Qandhari* had established a celebrated *dera* at Hasan Abdal, near a natural fountain.The *dera* had a specific significance for giving boon to the man of the faith and punishing the non-believers. Guru Nanak alongwith Bhai Mardana reached Hasan Abdal in *Baisakh samwat* 1578 B.K. corresponding to 1521 A.D. in the summer season. Under a shady cool tree, Guru Nanak and Bhai Mardana started reciting *kirtan*, the devotees gathered together which annoyed Wali Qandhari but he was helpless. According to a legend, Bhai Mardana was sent three times to *Wali Qandhari* by the Guru so that the former might quench his thirst. *Wali Qandhari* refused and even used harsh words for him. Despite of all this, Mardana still very politely stuck to his demand. The *Wali* ironically remarked : Why don't you ask your master whom you serve? Mardana reached the holy presence of the Guru in a miserable state and quothed."Oh Lord! I prefer death to thirst but will not approach the *Wali*, the egoist." The true Lord said smilingly,"Oh Bhai Mardana ! Repeat the Name of God, the Almighty; and drink the water to your heart's content." The Guru put aside a big piece of stone lying nearby, where a pure fountain of water sprang up and began to flow endlessly. Bhai Mardana quenched his thirst and felt grateful to the Creater. On the other hand, the fountain of *Wali Qandhari* got dried up like vanishing of comforts and conveniences of an unfortunate fellow. On witnessing the wondrous act, the *Wali* in rage, threw a part of the mountain towards the Guru from the top of the hill. The true Lord halted the hurled stone with his hand. An indelibe mark of Guru's hand was inserted in the stone. Observing that miracle, the ego of the *Wali* vanished and he became the Guru's fast devotee. Several attempts were made to deface the impression of

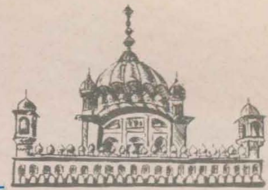


(Grand view of the Gurdwara Panja Sahib).

the hand of the Guru but all of no avail and the mark remained for ever and ever. This holy and revered place is now known as Panja Sahib.

Sardar Hari Singh Nalwa after conquering the Sindh province during the Sikh rule, got erected a huge building of a Gurdwara and a sa*rovar* there. The control of the administration of the Gurdwara remained with the hereditery *Mahant*. After passing away of *Mahant* Mitha Singh about whom the people had grievances, a march was led by Bhai Kartar Singh Jhabbar, to get control of the Gurdwara. The *jatha* reached Panja Sahib on 18th November, 1920 and the S.G.P.C. gained possession. The local managing committee erected a new building of the Gurdwara and extended the existed *sarai* for more accommodation.The *Baisakhi* fair held at Panja Sahib was worth seeing.

During the peaceful *morcha* of *Guru-Ka-Bagh*, one of the *jathas* of the sikhs was brutally beaten by the British administrators and the capacity of the Sikhs for suffering and resistance was put to trial. While the authorities indulged in



lathi charge, the peaceful *Singhs* were raising the slogan : Ultimate victory belongs to the truth. (Sat Sri Akal). The wounded were carried on motor vehicles to Amritsar. They were hungry for the last two-three days and were despatched to Attock jail. The Sikh *sangats* at Panja Sahib received an intimation that the hungry *Singhs* were taken to Attock by rail. Arrangements were made for their food at the Railway Station. The *Jathedar* requested the Station master to stop the train but he refused to do so as it was not destined to halt



(Baba Ji's Imprinted Panja. The Remarkable Symbol of Bhakti and Shakti).

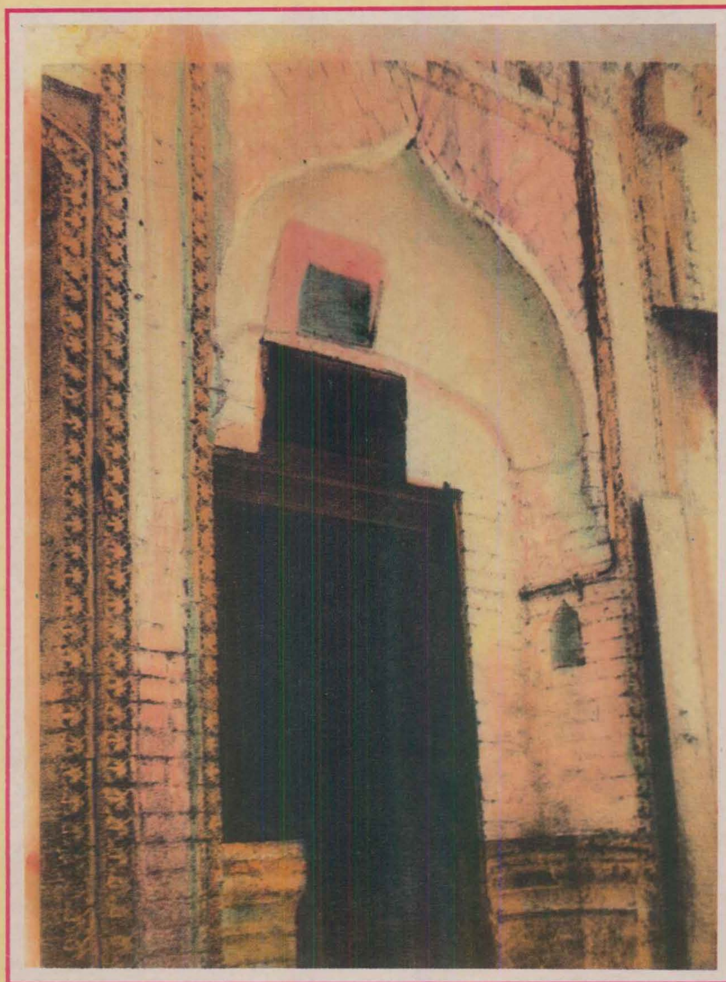
the train. Jathedar Karam Singh argued with the Station Master and said that if there were any such instructions from his masters for not stopping the train, it was the ordered from his master, the Almighty, that the train must stop. After concluding an *Ardasa*, the *Singh* lied down on the railway lines. The *Jatha* was being led by Bhai Karam Singh (Manager Gurdwara Panja Sahib) and Bhai Partap Singh. Thus, the *Singh* stopped the train on 31st October, 1922 by laying down their lives. The train which was not destined to make halt there, made stoppage for one and half hour and the food was duly served to the

Singh. Bhai Karam Singh and Bhai Partap Singh were martyred and six Sikhs received serious injuries. There stands no memorial of this incident.

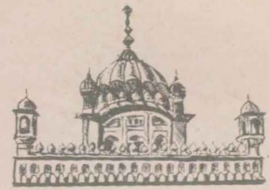
The administration of this Gurdwara is with Pakistan *Waqf* Board. A particular *jatha* visits this place on the eve of the *Baisakhi* festival. A Singh resides in the campus of the Gurdwara from the Board and maintains the pious *Maryada*.

GURDWARA PEHLI PATSHAHI (LAHORE)

This historical place is situated just inside Delhi Darwaza near old *Kotwali Chowk* in *Sirianwala* Bazaar. All the gates of city lead to this historic



(Main entrance Dharamshala Guru Nanak Dev Ji, Lahore–The Symbol of the Bitter (Harsh) Truth of the Time).



place. In 1510 A.D. (1567 B.K.), Guru Nanak, while redeeming the world from sins, reached the house of Duni Chand, an ardent follower of the Guru.

The severed heads of goats were sold near Bhai Duni Chand's house. That is why this is known as *Sirianwala* Bazaar. The day Guru Nanak reached there, Duni Chand was performing *Shradha* of his father. The Guru while expounding on the futility of such ceremonies, said that giving alms in charity and feeding the hungry human-being was a good act but performance of *Shardha* was worthless. Duni Chand having freed of his superstition, turned his house into a *Dharamshala* . The Guru blessed him with his holy presence. It is known as Dharamshala Satguru Nanak Dev Ji. From the very beginning, Mahants managed the administration of this holy shrine. In 1920 A.D., the local committee took over the management and after 1927, S.G.P.C. was made responsible for this shrine under Gurdwara act. The situation remained so till the partition of the country.



(The dome, the only remanent on the barren land Gurdwara Guru Nanak Garh).

GURDWARA SRI NANAK GARH LAHORE

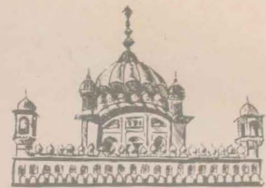
This memorial of Guru Nanak's visit is situated near Chhoti Ravi or Buddha Daryia, close to Badami Bagh Railway Station. It is said that at this place, the Guru emancipated Duni Chand's father from transmigration. To keep remembrance alive, a dome stands erected here. *Mahants* looked after this holy shrine and exercised control over property, attached to it.

BAOLI SAHIB (ROOFED WELL) SRI GURU AMAR DAS LAHORE

This place is situated close to the birth place of Guru Ram Das in Chuni Mandi, opposite Multani Muhalla. When Guru Amar Das visited Lahore, he sanctified this place with his holy presence. The fifth Guru, Guru Arjan Dev Ji also stayed at *Baoli*, *Dabbi* Bazar whenever he was in Lahore. The *sangat* got a (*baoli*) built at this place. A rostrum (*thara*) still stands as a remanent but the *baoli* has been desecrated after the partition.



(The Birth place of Sri Guru Ram Das Ji, Chuni Mandi, Lahore).



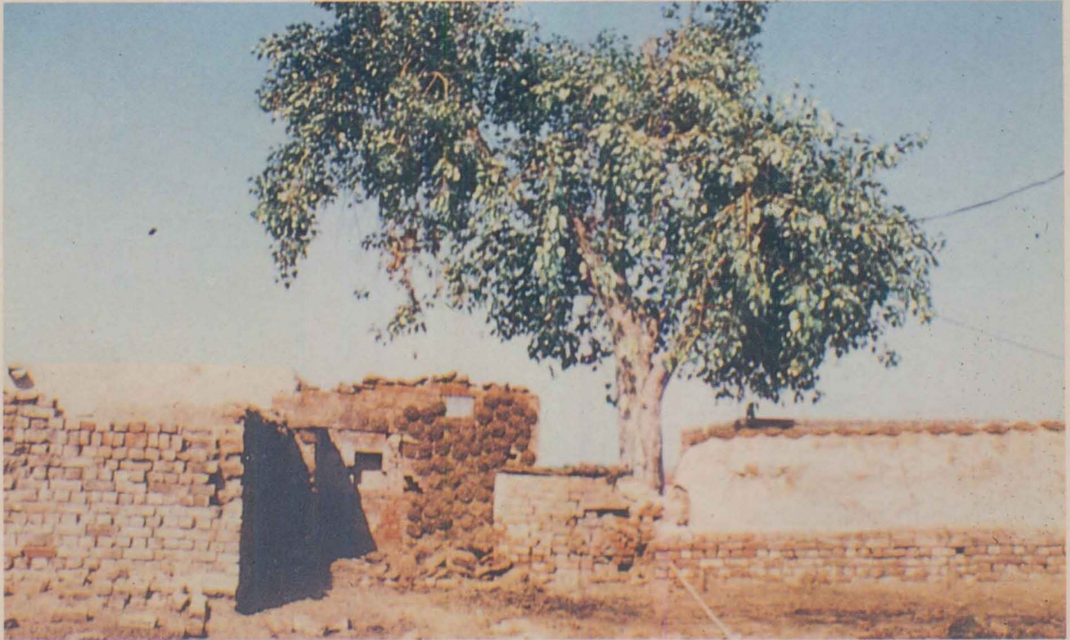
PRAKASH ASTHAN SRI GURU RAM DAS JI LAHORE

This is that holy historical place where Guru Ram Das was born on 24th September,1534 (25 *Asuj, Samwat*1591) to Sodhi Hardas Ji and Mata Daya Kaur. The *Satguru* spent first 7 years of his life here. This place is situated inside Delhi Darwaza, near *Purani Kotwali Chowk* in Chuni Mandi. The ancestoral house of the Guru was small in size.

Maharani Nakain requested Maharaja Ranjit Singh at the time of birth of Kanwar Kharak Singh, for permission to rebuild this historical place a new. As a result of this, the Maharaja purchased the surrounding buildings from the *Qazis* and got a Gurdwara of dimensions 122′-6×97′-6 built which was some what similar to the Harimandir Sahib, Amritsar. On the west is an open yard and *Nishan Sahib* is fixed on the South-West corner. The *Singh Sabha* Movement got set-going from this Gurdwara. In 1927 A.D. According to Gurdwara act, this Gurdwara came under S.G.P.C.management. At the time of partition eighteen Sikhs faced martyrdom there.

GURDWARA DIWAN KHANA LAHORE

This Gurdwara is situated near Chuni Mandi Chowk, close to the birth place of Guru Ram Das Ji. The Guru's ancestors belonged to Lahore. At the time of the marriage of one of the sons of his elder brother, Sahari Mal, the Guru asked his son (Guru) Arjan Dev to attend the ceremoney, as he himself was unable to attend the same. (Guru) Arjan Dev was instructed to stay there till he was not called back. When he was not summoned for a long time, (Guru) Arjan Dev wrote three letters to Guru-father expressing his desire for 'Guru's glance'. Two of the letters were held back by Prithi Chand but the third reached the Guru, where in mention of the two previous letters was made. Guru Ram Das called his son Arjan Dev, back to Amritsar.

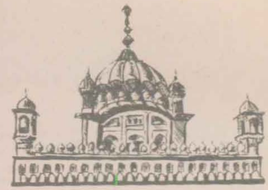


(The ruined Diwan khana Guru Ram Das Ji, Lahore).

This historical place was also rebuilt by Maharaja Ranjit Singh which is registered with Lahore Corporation under card No. N. 2143. The devotees used to go on foot to Janam Asthan Nanakana Sahib from this holy shrine. This Gurdwara too came under the management of S.G.P.C. after 1927.

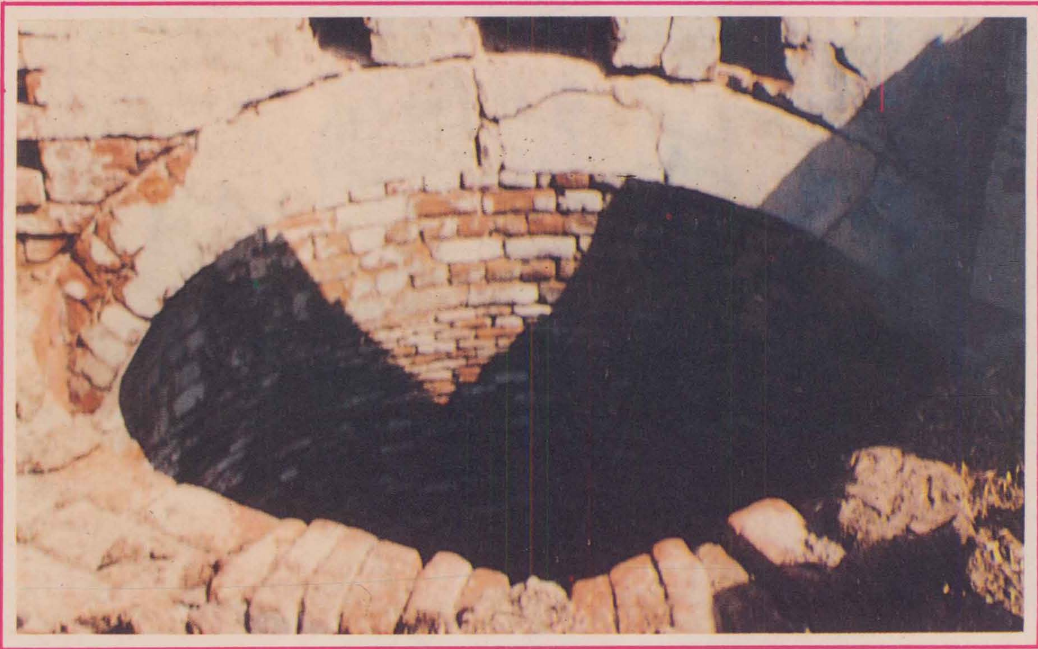
DHARAMSHALA SRI GURU RAM DAS JI LAHORE

This place, related to the life time of Guru Ram Das Ji, is situated in Gurdwara Diwan Khana, Chuni Mandi. The ancestors of Guru Ram Das trensacted their trade at this place. Guru Arjan Dev stayed here when he came to attend the marriage of his cousin, Bhai Sahari Mal's son. This *dharmashala* was attached to Gurdwara Diwan Khana, later on.



GURDWARA BAOLI SAHIB GURU ARJAN DEV JI LAHORE

This Gurdwara is situated in the famous busy market of Dabbi Bazar in the centre of Lahore city. One side of this Gurdwara adjoins Dabbi Bazar, the second is adjacent to Loha Bazar, the third opens on Kesera Bazar and the fourth borders the Guru Bazar. Whenever Guru Arjan Dev visited Lahore, he preferred to stay there. The Guru got a *baoli* built there.

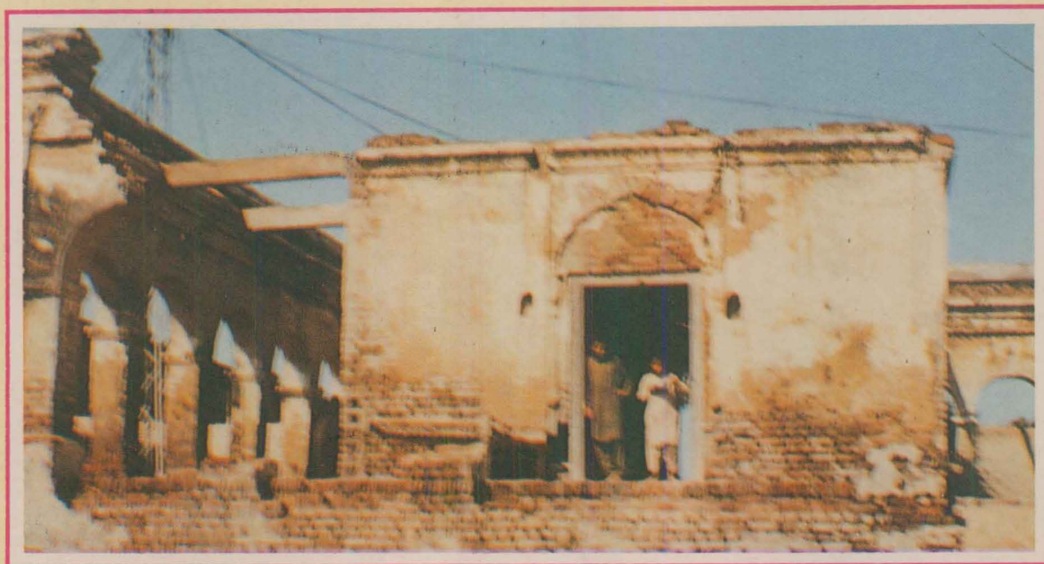


(The Historical Baoli got built by Guru Arjan Dev Ji).

In A.D. 1599, when Guru Arjan Dev, the redeemer of the mankind came to Lahore, Bhai Chhajju *Bhagat* came along with a *pathan* to pay his respect to the Guru and put a bag full of 282 *mohars* at the feet of the Guru, requesting him to utilise the same for religious works. The Guru asked as to where this money had come from. On this, the *Bhagat* narrated the story thus: "My *pathan* friend gave me this bag to keep in safe custody but my accountant (*munim*)

forgot to register this money in his ledger (*Vahi-Khata*) and by the passage of time , I too, forgot all about it. When the *pathan* came asking for this money, I refused to pay as my records mentioned nothing of the sort. The case was taken to the offical (*hakam*) where the *pathan* lost his case. But while cleaning the shop before *Diwali*, I found the bag. I put extra Rs.100 therein and tried to return the same to my friend with apologies. But the *pathan* refused to take it as he had lost the case. Neither he considered that money his and nor I could take it as mine. That is why we have brought this amount to the *Guru Darbar*". The Guru appreciated their truthfulness and started to build a *baoli* with that money at this place.

At the instigation of *Diwan* Jaspat Rai, this holy shrine was demolished by Yahaya Khan, the *Nawab* of Lahore and was turned into the residential quarter. Maharaja Ranjit Singh in 1834 A.D. rendered service to this place and got a new building erected and a *sarovar* dug. Shops were built on all sides as to bring revenue for the management of this shrine. He got a *darwaza built* near the *baoli* as a memorial. Bhai Nihal Singh was made responsible for the *Sewa* of this place.



(The ruins of the residence of Guru Arjan Dev Ji).



In 1903 A.D. *Sri Guru Singh Sabha*, Lahore started weekly congregations here. When Sant Attar Singh visited this shrine in 1911 A.D., he started the daily recitation of *Asa di var*. In 1927 A.D., this Gurdwara came under S.G.P.C. management, but the congregations at the time of *Gurpurabs* were held by *Singh Sabha*, Lahore. At the time of partition, Bhai Dalip Singh was martyrized on 11th August, 1947.



(Gurdwara Bhai Budhu da Awa, Lahore).

GURDWARA BHAI BUDHU DA AWA (LAHORE)

This place is situated at Shalimar Road near Gulabi Gaṭe (where the Sikh National College stood). It was earlier the brick kiln of Bhai Budhu. Due to the admonition of Bhai Kamliya, the bricks remained raw. When Bhai Budhu went to Guru Arjan Dev for asking what to do, the Guru said that he could not alter what had been utterd by a devout *Sikh* but assured the *Sikh* that these bricks would be sold at the discarded price. So much was the demand of the bricks that all the raw bricks were sold. To express his gratitude, Bhai Budhu

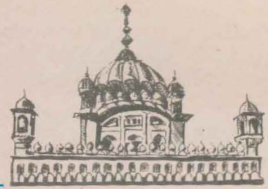
got a Gurdwara constructed at the place of the kiln, out of sheer joy and faith in the Guru. This Gurdwara was managed for a long time by the *mahants* of Satlani. In A.D. 1927, when Sikh National College was established, a magnificent building of this Gurdwara was also erected. This place has been taken over by the Archives after the partition.

GURDWARA LAL KHOOH LAHORE

This Gurdwara is situated behind the water tank or *Pani Wala Talab* near Muhalla Barudkhana in the centre of Lahore city. Chandu's *haveli* was situated



(Lal Khooh, Lahore).



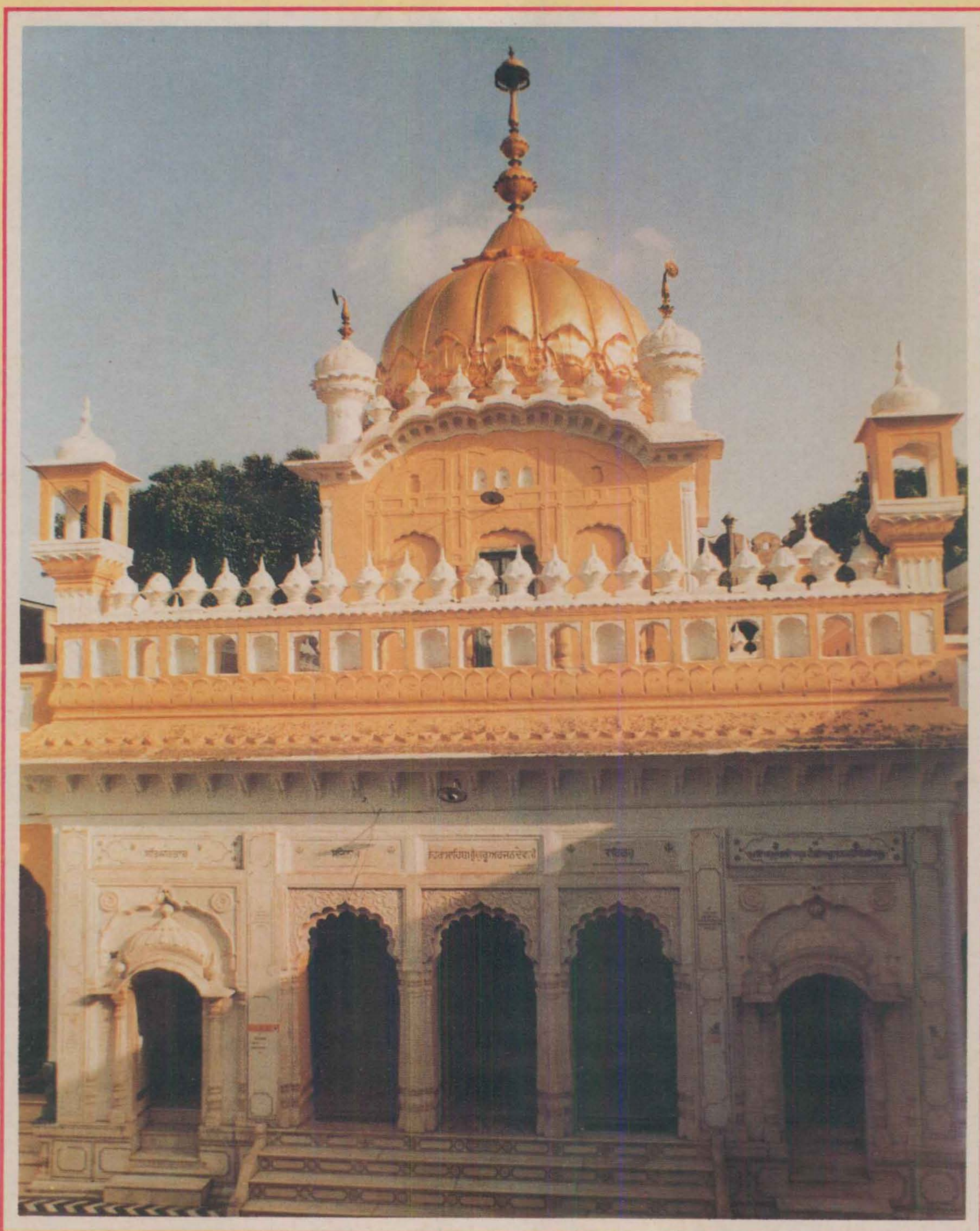
there. In A.D. 1606, after the arrest of Guru Arjan, Chandu kept the Guru in one of the dingy cells here.

There was a well in this building from where the Guru used to bathe daily. The Guru was tortured by Chandu at this very place. He was boiled alive in a big boul; made to sit on a red hot iron plate and the scorched sand was poured on his head. But the Guru did not express even a single sigh of sorrow or grief. He considered it a Sweet Will of his Master. When in A.D. 1619, the Sixth Guru Hargobind visited Lahore, the *Sikh sangat* draggedChandu through nose in the bazaars. When he was brought in that state near that well, the grain roaster , who was ordered to pour hot sand on Guru Arjan's body, shot him with the very lladles and he died in an ignominious manner. A Gurdwara was built there. At the beginning, the Gurdwara was very small but later, the *sangat* purchased the adjoining houses and built a befitting building. This shrine was under Local Committee Management but in 1927, S.G.P.C. took its charge according to the Gurdwara Act.

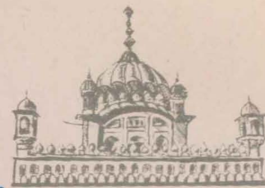
GURDWARA DEHRA SAHIB SRI GURU ARJAN DEV JI LAHORE

Gurdwara Dehra Sahib is situated opposite the Royal mosque or *Shahi Masjid*. At the place, after torturing, the fifth Guru was drowned into the Ravi. At that time, the Ravi flowed along the wall of the fort. The Guru after enduring the most unheard and unseen tortures, without repining, merged into the eternal light on 30th May,1606.

In A.D. 1619, when the sixth Guru Hargobind visited this historical place, he got a memorial rostrum built here to commemorate the martyrdom of his Guru-father. Maharaja Ranjit Singh got built a small but beautiful Gurdwara. As there was no congregational hall attached to this place, the present hall was founded in A.D. 1909 and daily congregations were regularly held. A *sarai* was got built for the convenience of the pilgrims. The marble gate



(Gurdwara Dehra Sahib, Lahore-the symbol of the Tradition of martyrdom).



was erected. The (Flag post) was fixed nearby. The Gurdwara has a square passage-way inside.

In 1925 A.D., a local committee was formed during the Gurdwara Reform Movement that rendered a good service to this shrine. In A.D. 1927, the S.G.P.C. took over the management and started rebuilding a Gurdwara on 21th April, 1930. That was completed on 9th September, 1934 wherein on both sides of the Gurdwara was clay area which was paved. Domes were gold plated. The number of devotees in daily congregations increased. Another scheme to extend the hall was chalked out but due to the partition of the country, that could not be accomplished. On 9th September 1947, the Sikhs had to leave this Gurdwara too. The recitation of *Sri Guru Granth Sahib* at this Gurdwara continues to date. Two *Singh* render daily service to this shrine. Every year at the occasion of the martyrdom of Guru Arjan Dev Ji (*On Shahidi Jor Mela*) Sikh devotees visit the shrine to pay homage to the great Guru.



(Gurdwara Guru Hargobind Sahib Ji, Chumalah, Lahore).

GURDWARA PATSHAHI CHHEVIN CHUMALAH

This place, that was hallowed by the holy touch of the feet of the Sixth Guru Hargobind Sahib, is situated inside Bhatti Darwaza in the Chumalah Muhalla. The Guru accepted the request of the lahore *sangat* and stayed for three days at the house of Bhai Jiwan, a devotee. Bhai Jiwan, out of sheer joy of having the Guru as a house-guest, converted the place into a Gurdwara, after the holy visit. When Bhai Bidhi Chand went to Lahore twice to rescue the horses, that were seized by the rulers, he stayed there. The *sangat* rendered service to this holy shrine. In A.D. 1915, the hall of this Gurdwara was extended. After some time, Mahant Hari Singh indulged in foul practices. The *sangat* took over the management of this place in A.D. 1921 and formed a local committee. In A.D. 1927, the S.G.P.C. took over the charge of administration of this Gurdwara. In A.D. 1947, at the time of the partition of the country, many *Singhs* attained martyrdom to save the sanctity of this holy shrine.



(Gurdwara Guru Hargobind Ji, Muzang, Lahore).



GURDWARA PATSHAHI CHHEVIN MUZANG

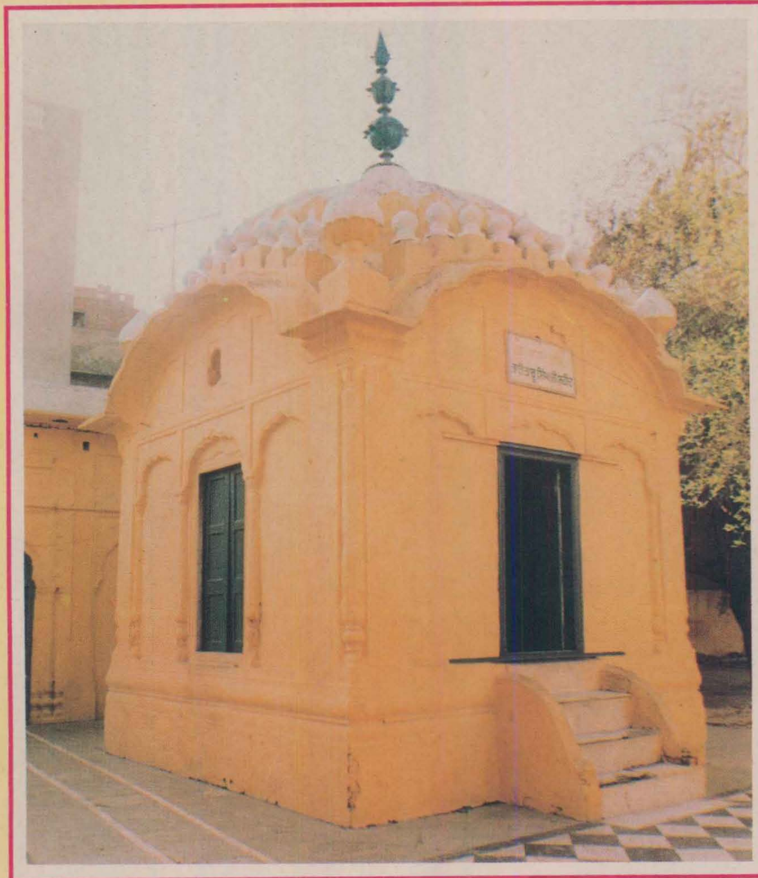
When Jahangir handed over Chandu to Guru Hargobind Sahib, he visited this place alongwith Chandu. Guru Hargobind Ji also made his first halt here, when he set free Bibi Kaulan, the daughter of a *Qazi* , on the asking of Mian Mir. During this very visit, the Guru commenced the construction work at the *Shahidi Asthan* of Guru Arjan Dev Ji. Maharaja Ranjit Singh got built a Gurdwara at Muzang. In A.D. 1926, by the zeal of late S. Mehar Singh, the present hall came into existence. Daily congregations were held. At first, the Local committee managed this shrine which in A.D.1927 was taken over by the S.G.P.C.

GURDWARA SHIKARGARH PATSHAHI CHHEVIN LAHORE

This place, related with the visit of Guru Hargobind to Lahore, is situated at Ferozepur Road, little ahead of Muzang. There was a thick jungle at that time here. The Guru hunted here. There is a dry tank near this place which was got dug by the foe of the Sikhs, Lakhpat Rai. In the British times, Bhai Mal Rai ceremonially placed *Sri Guru Granth Sahib* at the historical place. Later, this came under the *Singh Sabha* management. The Gurdwara Committee wanted to establish a college for the girls but this could not be done as the partition came in between.

SHAHID GANJ BHAI TARU SINGH

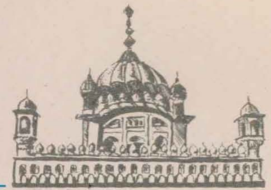
The Shahidi Asthan of Bhai Taru Singh Ji is situated in Naulakha Bazar. Bhai Sahib used to look after his widowed mother, and his sister by sheer honest earning and helped the needy Sikhs as well. The rulers of the time always disliked these compassionate deeds of his. Under this offence, *Bhai*



(Gurdwara Shahid Bhai Taru Singh Ji, Lahore. A tale of the heritage of martyrdom).

Sahib Ji was imprisoned , he was offered temptation and then tortured but he did not budge and remained steadfast.

The *Qazi* passed a decree to scalp him alive. At the place, Bhai Taru Singh's scalp was removed with a hoe, but he kept repeating *Waheguru's name*. On 13th *Asuj*,1802 BK. (A.D. 1745) Bhai Taru left for his heavenly abode but as he had exclaimed, Zakaria Khan died earlier. The devotees got a Gurdwara built at this place. During the Sikh *Raj, a* big *jagir* was granted to this



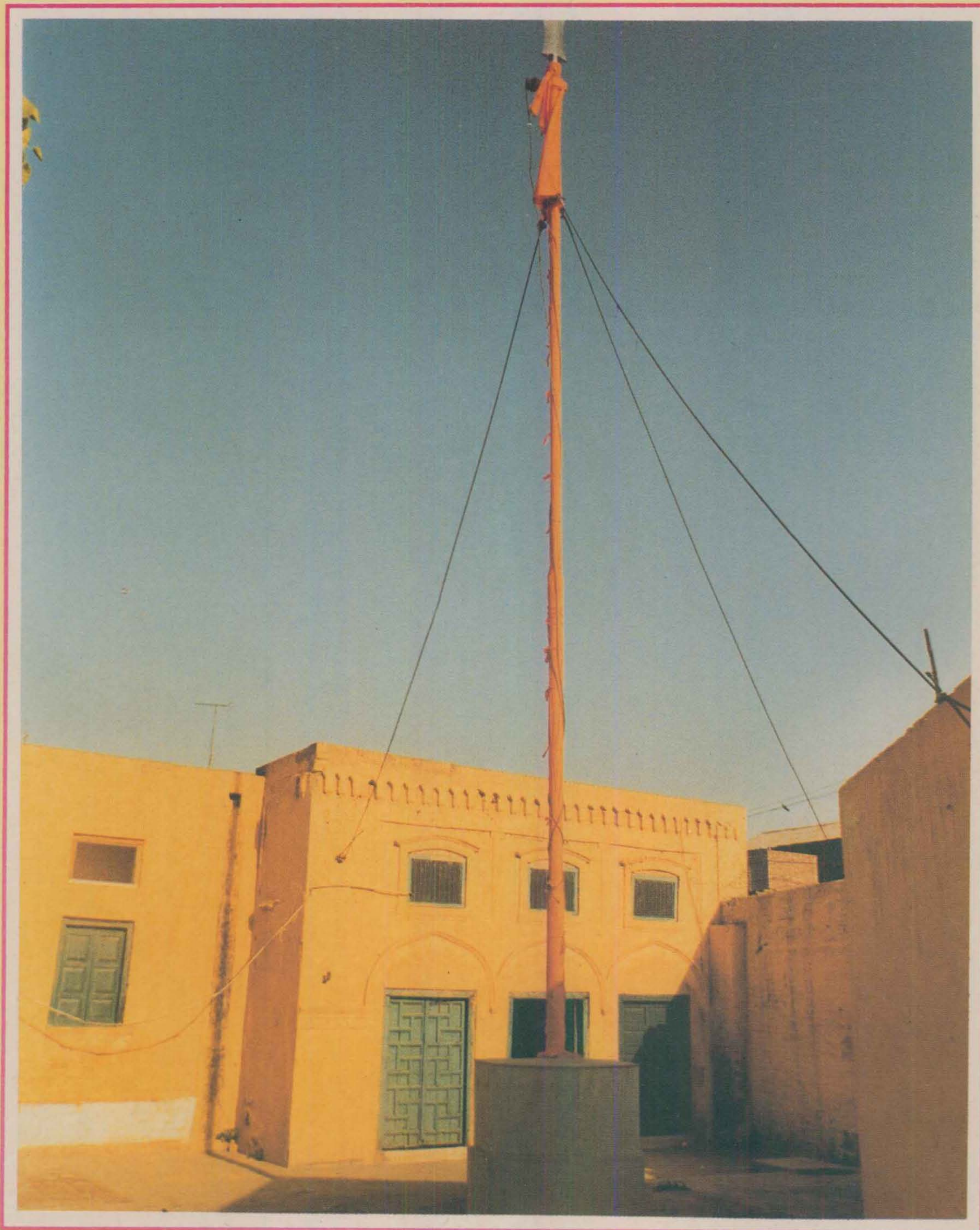
Gurdwara. When the management of this shrine was taken over by the S.G.P.C., the rendering of service to this holy place went to Bhai Asher Singh, who later became *Jathedar* of *Sri Akal Takhat*. Due to distinguished qualities of *Bhai Sahib*, it earned great importance, but after partition, we had to abondon this holy shrine. The Gurdwara still exists but the management is with Pakistan*Waqf* Board.

GURDWARA SHAHID GANJ SINGHNIAN LAHORE

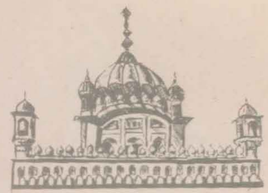
This historical place is situated opposite Shahid Ganj Bhai Taru Singh. According to some historians, about two and a half lakh *Singhs*–Sikh women folk, young and old *Singhs* and children were martyrised here. As the women suffered most to immortalism on account of their heroic deeds, it was named Gurdwara Shahid Ganj Singhnian. In March 1764, when Mir Manu assumed the governorship of the Punjab, he announced to exterminate the Sikh's root and branch. At his orders, the Sikhs were imprisoned and brought here to be



(Thara Gurdwara Shahid Ganj Singhnian, Lahore-a historic Monument).



(Prakash Asthan Gurdwara Shahid Ganj Singhnian, Lahore).



killed. It is here on the basement, that the devoted women were made to mill grain. Their children were butchered mercilessly and garlands, made of their severed limbs, were put around their necks.

When Diwan Kaura Mal's men gave assistance to Mir Manu in Multan expedition, they got possession of this place. The Sikhs started reciting *Sri Guru Granth Sahib* at this place and a Gurdwara was constructed. It gained importance when the *sardars* of the *Bhangi Misl* captured Lahore. Shere-i-Punjab, Maharaja Ranjit Singh also used to visit this shrine twice or thrice a week to pay his homage.

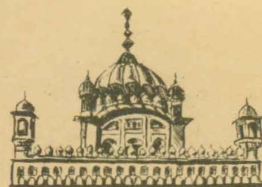
(Mir Manu's Jail, Lahore, where the brave Sikh women were imprisoned).

The Maharaja granted a *jagir* to this Gurdwara but the management remained with the Mahants. On Ist December A.D. 1934, Shiromani Committee got the management of this historic holy place. But after partition, this place was abondoned. At present, the management of this place is with the *Waqf* Board. Although the building is in a good condition but *Guru Granth Sahib* is not placed.

SHAHID GANJ BHAI MANI SINGH LAHORE

The place where Bhai Mani Singh was martyred is situated inside the Masti Gate which is behind the Lahore Fort. Bhai Mani Singh was born in a pious and dedicated *Gursikh* family which was devoted to the Gurus. Bhai Mani Singh had the rare privilege to be a child-mate of Guru Gobind Singh. *Bhai Sahib* had also the honour to scribe the holy *Sri Guru Granth Sahib* in the presence of *Saheb-i-Kamal* Sri Guru Gobind Singh. In A.D. 1721, Mata Sundri Ji appointed Bhai Mani Singh as a *Granthi* of Sri Harimandir Sahib. Bhai Mani Singh, with the permission of the Government, on the occassion of *Diwali*, invited the Sikhs to assemble at Sri Harimandir Sahib but when *Bhai Sahib* came to know that the authorities conspired to kill the assembled Sikhs, he postponed this congregation. For this offence, Bhai Mani Singh was imprisoned. Earlier he was enticed and afterwards threatened with dire consequences but *Bhai Sahib* did not yield to them and remained steadfast and firm.

At the place in A.D. 1724, Bhai Mani Singh was martyred by cutting limb by limb. There was also an old well at this place where after being martyred, the Sikhs were thrown into. At first the management was with the *Mahants*. In 1923, the local committee took over the management which was transferred to S.G.P.C. from 1927 to 1947. After partition, this place was locked up and is still so.



(Samadh Maharaja Ranjit Singh, a Monument of the Sikh's Politics).



(Blending of two centuries, Samadh Maharaja Ranjit Singh at the back of Shahi masjid, Lahore).



(The Royal Fort, Lahore, which witnessed 50 years of the Sikh history).



(Enlarged view Samadh Maharaja Ranjit Singh, the Royal Fort and Shahi Masjid, Lahore).



(Front Gate, Samadh Maharaja Ranjit Singh).